

Annotet

Der Hochwürdigen und Hochleucht
haften Brüderschafft des Rosen
Creutzes auf geschicht an sie ge
gangene Schriften /

¶ Krimmen flar

und eingendlich angezeigt und berichtet
wird / wie und welcher gestalt diejenigen so sich
zu derselben zugegeben willens / sich zuverhals
ten / und durch was Weg und Mittel
für darzu kommen und gelan
gen mögen.

Gaupt einer warhaftigen Historie so
sich in der Kaiserlichen Reich Stad Wetzlar
zugeragen. Erstlich in Lateinischer Sprach
beschrieben Durch D. Georgium Mol
therum. Jetzt aber ver
deutsch.

Wetzlar 1617
Moltherus

Gedruckt Im Jahr 1617.

12

V

GEORG MOLTHER

ANTWORT, DER HOCHWÜRDIGEN UND HOCHERLEUCHTEN
BRÜDERSCHAFT DESZ ROSEN-CREUTZES

ANSWER OF THE VERY WORTHY AND VERY ENLIGHTENED
FRATERNITY OF THE ROSE CROSS

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SOURCE

1617

<http://www.zvdd.de/dms/load/met/?PPN=urn%3Anbn%3Ade%3Absz%3A14-db-id4051759147>

<http://digital.slub-dresden.de/werkansicht/dlf/101517/1/>

PREFACE OF THE TRANSLATOR

In 1614, 1615 and 1616 the renowned works Fama Fraternitatis¹, Confessio Fraternitatis² and the Chymische Hochzeit Christiani Rosenkreutz Anno 1459³ appeared in Germany. These writings referred to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls of Paris in 1623. Its contents were as follows.

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors.

If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Brotherhood, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

Afterwards many writings have seen the light, pro and contra the Rosicrucians.

¹ Fama fraternitatis Roseae Crucis oder Die Bruderschaft des Ordens der Rosenkreuzer, Cassel, 1614.

² Confession oder Bekandnusz, der Societet und Brüderschafft R.C. An die Gelehrten Europae, Cassel, 1615.

³ 1616.

The present work is strange, in the sense that it was issued under the author's name of 'Georg Molther', with which at the end the name 'E.D.F.O.C.R.'⁴ has been stated. This author however has already published the same text, in the same year, under a different title, i.e.: 'Gründlicher Bericht von dem Vorhaben, Gelegenheit und Innhalt der löblichen Bruderschafft desz Rosen Creutzes' (Thorough message about the plan, the opportunity and contents of the laudable Fraternity of the Rose Cross). The present work, issued under the name of 'Molther' however, is complemented with a second and third work in the same cover.

This second work does not mention an author, and therefore can be counted as belonging to the work of Molther, c.q. E.D.F.O.C.R. It is titled: 'True history that has occurred at Wetzlar with someone who has presented himself as a Brother of the Rosicrucian Order'.

The third embedded work does mention an author, i.e. 'Hermannus Bildtz'. It bears the title: 'To the reborn and by the holy spirit renewed Brothers **Ошибка! Закладка не определена.** R.C. peace in joy, blessing and bliss, by the one who was, is, and will come'.

Because I have already translated the first mentioned work of E.D.F.O.C.R., the present translation does therefore only have this second and third text for a subject. The cover has been rendered as it had been adapted at the beginning of the three combined writings.

Also here it is about one of the writings that as to tone and contents have been written as supportive of the Order. A special aspect is that in this work also the term 'mysticism' is used. The only ancient text in which I came across it as well, is the work

⁴ See my translation on www.archive.org.

‘Themis Aurea’ (The Golden Themis), Ch. 12, of Michael Maier, from 1628.

In the original, that has no paging, two pages appear to have been shifted. Happily every page ends with the separately printed first word of the following page, so that it could all be reconstructed.

Ruud Muschter⁵

⁵ Member of the Grand Council of the A.M.O.R.C. (Dutch-speaking Jurisdiction) from March 21st 1988 to March 21st 2010.

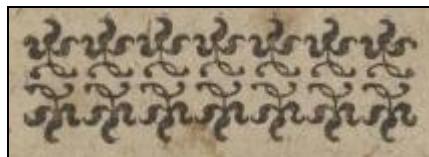
THE COVER

Answer

of the highly worthy and very enlightened
Brotherhood of the Rose Cross,
to several writings addressed to her

In which lucidly
and actually is indicated and stated
how and in what shape those who want
to visit it, must behave, en through what
ways and means they can achieve and realize this.

Together with a true event that has occurred in the imperial state city of Wetzlar. Firstly described in the Latin language by doctor George Molther, now however translated into the German language.



Printed in the year 1617.

THE TEXT



True history that has occurred at Wetzlar with somebody who has presented himself as a Brother of the Rosicrucian Order.

After the fame⁶ resounded everywhere of a man who arrived here in Wetzlar⁷ - and has presented and made himself known as a Brother of the Society of the Rose Cross that is famous already for many years -, many people have approached me to

⁶ “das Geschrey”.

⁷ Michael Maier alludes to this in his work ‘Silentium Post Clamores’ (The silence after the clamour), Ch. XIV, 1617, as follows: “Ours however have on their side mentioned Brotherhood with their books and personal announcement. To illustrate this we present only one example, namely of what recently has taken place at Wetzlar, through which all their denials and meaningless endeavours are brought to a halt.” Elsewhere Maier says: “Actually, the Brothers use natural means without any mixing with superstition, as we can see by the example of somebody at Wetzlar, who through the application of one medicinal plant took away the ferocious pain of a festering cancer.” Themis Aurea (The Golden Themis), Ch. 12, 1628. (Also see my translations of both works at www.archive.org.) All this connects with the present report of Molther. Incorporated in one of the many combined editions of the Fama and the Confessio; 1617, Johann Bringer & Johann Berner. Anyway, in that time an impostor who feigned to be a Rosicrucian and with that stole money from others, was hanged at Wetzlar, according to one of the narratives from that time, but it remains unclear what the status of this person was.

inform them about the thorough truth and actual quality of this event and how it has occurred and developed. For although this is a memorable event, yet it is not at all correct how it has been told how it developed. Hence, in order that I might oblige those who demand this from me, as well as others who might inquire after it in the future, that I have taken it upon me to describe the arduousness and the course of such a development, in hopes that both those who look after the booklet Fama Fraternitatis R.C. as credible, and those who on the contrary despise it and laugh it off as a vainly boasting and fable work - made up by someone who wants to attack and damage both the mind of the curious after the New Message and the people who long for supernatural cleverness -, will find pleasure and delight in my work. Because on both sides everybody will feel the need to draw something from this on the basis of his opinion. Even those who with a doubtful mind, just like being on a pair of scales, do not want to tilt to any side, expecting the outcome of this narrative, will no doubt through this obtain the opportunity to investigate the matter farther en wiser, and much the sooner connect with the one or other grouping. And after this may everybody to his liking judge and think about this event, that in the following manner has occurred and come about.

In the year 1615 after the birth of Christ, on the first of May of the ancient calendar, when a citizen at Wetzlar from his garden, where he had worked in the hop all day, wanted to go home in the evening, he very much by chance⁸ happened to run into a man who on a rack carried all kinds of fresh herbs and carrots, which he had just then collected and dug up. After he had greeted him, as custom will have it, and was thanked by him for this, he started to ask this man questions, namely what he was carrying and where he thought he was going to. Thereupon the other had answered that he had collected all kinds of good roots and herbs over there, with which he hoped to present himself

⁸ “ohn alles gefehr”.

helpfully and advisably to many ill⁹ people by means of God's assistance. When the citizen from this answer could derive that this strange rootdigger was versed in medicine (as usually the common man was always inclined to entrust his bodily health - as if it were to experienced, honest and decent physicians - to the chatter and the mendacious quacks and thyriakhawkers¹⁰, cowdoctors¹¹, old superstitious women, devilsbrood and loud fatties¹² and shrubhookers, drowned and decadent playful and voracious¹³, damned, honorsavage¹⁴ papists, for whom one normally only with the greatest hesitation would patch up a hide¹⁵), he right away asked him with supplications if with his art he wanted to come to the rescue of his wife, who for quite some time with a heavy breathing and a airless breast through untidiness and obstruction of the lower body, intestines and the uterus was heavily burdened. He wanted to refund this in a fitting manner. Thereupon the stranger decided that when the patient was presented to him and the illness was such, that help and advice could still take place, he would very much want her to obtain a good health. For this he neither required money, nor its equivalent and this he did not need, but actually performed everything for God's sake willfully. And should he be forced to take something, he would distribute it the same day among the poor people. On the way this herbman told all kind of things and imparted sundry things about the nature, quality, power and

⁹ “presihafften”

¹⁰ “Thyriack Krämern”. ‘Thyriak’ formerly was called ‘Mithridatum’, ‘mithridate’; a famous medieval universal medicine, consisting of 65 herbs.

¹¹ Read: ‘quacks’.

¹² “gebrauteten Brocken”. Translation uncertain.

¹³ “nollsüchtigen”. Translation uncertain. Possibly derived from ‘nolle’: ‘pan’.

¹⁴ “Ehrwüsten”. Wordplay with ‘ehrwürdigen’, ‘venerable’.

¹⁵ German proverb.

working of many ‘simplicia’¹⁶; amazingly versed and experienced to such an extent, and also with such an eloquence, that the citizen or both were amazed with consternation. When they had come home however¹⁷, he has prescribed for him several comfortable remedies and means, through the use of which his ill wife in a short period of time should gain the desired constant health. This citizen moreover has led and brought him to another fellow citizen, whose housewife lay down entirely mortal of breast cancer, so that no hope for recovery¹⁸ remained whatsoever. When I was asked for advice for this one and elaborately had viewed and weighed¹⁹ the damage, I have concluded that without the initial weighing of his ill, poisonous art she could only be badly cured and with great difficulty, and that the damage had gained the upper hand and corroded so much, that all effort, work and cost would be applied in vain. This is why this strange physician, when he had carefully looked at the impairments and had explained their name, nature and character, asserted that he had come there against his will, as he could not deliver anything fruitful and specific which - through that - could yield him and his profession a big reputation, as everything was lost and the work was totally desperate. And as he would not be seduced to pity with the misery of the poor sick and the poor children, he wanted to quickly leave again and [*]²⁰ nothing, but in order not to leave them totally mournful he wanted to perform that which remained and was possible. Thereupon he thus took an insignificant herb that had grown nearest by, on a wall or lining, pulverized it and put it on the wound, through which all pain was quickly quietened and the patient slept very quietly and

¹⁶ Old collective term for medication.

¹⁷ So the stranger with the spouse went to the house of the latter.

¹⁸ “Gesung”. Obvious printing error for ‘Genesung’.

¹⁹ An indication that the author himself may have been a physician.

²⁰ At this location in the original there is a blank spot. So a word is missing.

softly during the following night, whereas before she had not been able to rest or sleep one single hour during three months, due to the magnitude and gruesomeness of the pains. However, although the stranger had wanted to spend the night over there hidden in secret and undiscovered, yet in the morning the fame about him has resounded all over the town, and thus come to my ears as well. And among other things it was highly praised

Die Nacht über allda verharren wollen / Ist doch den Morgen das Geschrey von ihm inn der ganzen Stadt erschollen / vnd mir auch gleichesfalls zu Ohren kommen. Und sonders

how with the just mentioned patient he mitigated and quieted the cruelest pains of the cancer through some putting on of an insignificant and all too small herb, in the blink of an eye, no different than one uses to say 'God in heaven'. In addition to this he has quite voluntarily and bounteously revealed and unveiled to the bystanders very easily disdained and effortless means and certain experiments that from their special innate power are meritorious for many different illnesses.

As more of these wonderful new ones were brought to me, I have had them stimulate and incite me - out of desire to see and recognize this wonderman - to head for the house in which he abided and where earlier I was in the habit to go. As I noticed however that the folks therein were somewhat excessive, I waited downstairs at the housedoor for a while. There the wonderdoctor occupied himself with the sick woman to supply her with the appropriate medicine, and at the same time comfort her from the Holy Scripture, in which he was very well versed.

However when I had seen him, he appeared to me a mean, poor, evil and simple idiot. In a common smock that was torn up all over, stuck a person of a decent stature with a short beard, of about - as much as could be derived from the appearance - forty or forty-five years, with which he not yet became grey at

all. I then was very silent²¹ and said nothing. I was amazed about such a straight²² figure, doubting if behind such a poor appearance also a great wisdom and ability could and should be hidden. For in the present time the situation among the people alas is such, that seldom great wisdom is sought under a poor mantle and robe, and usually vainglory can often be found together with great ability and art. Hence that some time ago somebody wanted to incite the monks to serious studying the free arts and languages by saying: “Nolite fratres multum scire, quia scientia inflat.”²³

This is to say:

Thou should not graze after great art,
For the art only makes inflated.

Moreover somebody, seen the fact that Palingenius had very well written: “Egregius Medicus, Mendicus non erit unquam”, i.e. ‘a physician dresses well; he must not fear for poverty’, might with good reason have said about those, the words with which Owenus courteously attacks someone else: “Ajunt te Medicum: nos te plus esse fatemur; Una tibi plus est litera quam Medico.”:

A physician you are deemed,
I have you being prized higher,
A letter makes you better,
Than no physician can indicate.

When I had actually noticed this, I began to quickly doubt, and the great desire that earlier has aroused and ignited the fierceful praise and rest²⁴ in me, had almost become extinguished entirely, so that I have considered it a work of fable. For I could not determine or conjecture, that nowadays, now that everybody

²¹ “Schwiege”. The sentence has no subject, but presumably refers to the author.

²² “schlechte”.

²³ ‘Do not want to know much, Brothers, for knowledge makes opinionated’.

²⁴ “Gerüchte”.

eyes lustre and vainglory, somebody would be found who gives his best in the ancient manners and customs, with which
“Saepe sub attrita latuit sapientia palla”:
Often great wisdom lay hidden,
Under a bad skirt without worries.

And:

“Saepe etiam est olitor valde oportuna locutus”:
Often a poor farmer,
Presented the best advice.

With this Socrates once very well said to someone: “Loquere ut te videam”.²⁵

Speak and let your word be heard,
in order that next I may see you.

I haue not beene willing to just trust and believe my eyes, but hastened from there again, with the pretext of another reason why I have gone there. The landlord however, who escorted me to the door, began to tell many rare things about this man, and because of the experience in many languages and arts, and the wonderous eloquence with which he also overpowered the listeners, to recommend him exceedingly. Through this he then quickly made me change my opinion, and took away from me my earlier doubt, so that I now began to attach a strong belief in the generale fame. And after I had weighed the matters somewhat more intense with myself, I instructed the landlord how he should unobservedly find out if this wonder worker might be someone of the Order of the Rose Cross. I also told him about some circumstances which were understood and alluded to in the Fama, through which he might all the better be able to smell out and ferret out the truth. Besides I asked him, if he might notice anything of this, to apply all fervour in order that I might have a conversation with the man. With that I have left for home again.

²⁵ ‘Speak, in order that I see you’.

What would occur however? As soon as the innkeeper had returned to his guest again, keeping in mind that I had ordered him to start questioning, he interrupted him²⁶ from the start and said, that he knew very well what he wanted to find out, and also who had appointed²⁷ and instructed him, and also everything that we had discussed about him. So in everything he was what I had asserted and had wanted to experience.²⁸ However, how he had been able to find this out and learn about it, and also how and by whom he had been able to understand our secret conversations, is more and sooner to be astonished about than to contemplate and memorate. Although he rather might have wanted to remain unknown, yet, at the persistence of his innkeeper, he has assented and allowed that he invited²⁹ me. When I had come and had greeted him, he addressed me in very different languages if I understood them (for he admitted that he was conversant with the languages of all peoples), but eventually because of the spectators he has only availed himself of the German one. He emphatically presented himself as a Rosicrucian brother and said, that he was the third one in the ordinance, and that in the Fraternity two of his companions were yet alive (which possibly must be understood thus, that they are of three equal distinctions and dignities, or abided in the vicinity, because the Fama commemorates more of them, which then are of various highness and valency). Previously he had been a monk, now at the age of eighty-one years, whereas he had no single damaged or missing tooth. And he showed them all to be fresh and healthy. Alledgedly he had stood out in the test for seven years and several days, and told more of this kind of aspects about his fatherland, travels and meetings of the Brothers, et cetera. He painted and drew many hieroglyphical images, which he then explained most artfully and capably. He

²⁶ The stranger interrupted the innkeeper.

²⁷ This is: the author.

²⁸ Read: ‘clairvoyant’.

²⁹ “erfordere”.

also explained many proverbs from the Holy Scriptures and availed himself frequently of them to prove the power and working of many things, which he then cited very actually and from word to word, so that it seemed that he had had to read them very diligently. And I could not in the least notice and observe in his sermons anything superstitious, or against the word of God, and as furthermore he behaved very decisively³⁰ and attentively he took away from me all suspicion to consider him a godless, magical or magician-like human being. When moreover the pains of the damage presented themselves very onerously and violently towards both deformed women, with as its cause that they had desirably taken in an unfit and ill-making food, plus had gained a special lust after a long-lasting abstention (which he had forbidden, with the warning what they could expect from it), I myself saw how again among valuable citing³¹ he had very quickly soothed them, by again applying the little herb that he had used previously, just as earlier on he had well touched and contacted the spot with the hands round and round, of which I hardly believe that anyone would take for granted that it had something extraordinary in it and could help with it. The herb however that he has used, is that which Dioscoridis³² himself of all other medical stances against carcinomas and malign ulcers³³, cancer or other malign, corroding damages deemed to be very applicable and useful, as well as long ago the physicist Phanias³⁴; no different than Cato praised this white cabbage³⁵ very highly and greatly because of its comprehensive power and virtue, and described his praise in a

³⁰ “hertig”.

³¹ “Incantamenti instar”. Translation uncertain. It possibly indicates the reciting of bible texts.

³² Pedanius Dioscoridis, Greek physician and pharmacologist, ca. 40-90 A.D.

³³ “corcinomata & ulcera cacoethe”.

³⁴ Philosopher, student of Aristoteles, ca. 300 B.C.

³⁵ “Cappitz Kraut”.

special booklet. However, in other, more recent times it is not only despised by us, but also very much hated with us (who consider with astonishment as high and valuable nothing but that which is brought to this place from far, strange countries and over the sea). Although through it, it then has surely mitigated and quieted the raging of the damage, it nonetheless reminds us through this, that she has not been able to obtain her health again, and might get a full recovery, as the damage had gained all too much the upper hand and has despised all medical treatment. However, lest she should be left desolate with all this, he prescribed before his farewell what could and should be used henceforth, which however has not been heeded and has been put aside by other surgeons and trauma physicians whom she has needed afterwards. Moreover, he clearly and actually states beforehand what would occur to her before his departure, and what event would take place. Among other things he speaks about certain terrible and unusual signs, like big, vehement swellings at the arms and legs. And also about great swellings at the right-hand side and the liver continuing to be an issue, all which as to its outcome apparently was proven and affirmed as spoken by God. Because the patient has become ghastly³⁶ around the next summer solstice³⁷. Which time I myself had long before determined, as it - because the sun enters cancer, which astrologists relate to the breast - in general is very much suspected of long-lasting, dangerous illnesses of the breast, and happens to cause great change in them. Hence that the spouse of the departed one and others could not sufficiently be amazed. As the peony³⁸ was considered harmless, he has eaten big lumps of it unpeeled, pretending that through such nourishment he tremendously maintained his bodily power, which for someone else was difficult to imitate due to the awful taste of the root, that easily induces vomiting, unless someone has a mouth

³⁶ “Todes verblichen”.

³⁷ “Solstitium aestivum”.

³⁸ “paeonia officinalis”.

totally without sense of taste and, as one is in the habit of saying, should have an iron stomach and intestines of stone (which some indeed have according to the opinion of Horatius, namely those who use garlic), or through continuous use of such a salad has accustomed his mouth to it.

He asserted that he had dug up this root on the first of May and at the appropriate time as well. And also all herbs and roots had to be gathered in a certain hour and also in a special attunement to the constellation - when the powerful influence of the heavenly bodies pours its special and powerful working in every crop - in order that they perform and effectuate that for which they are used. From which to a resonable extent it can be derived that he is excellently versed in the astronomy and astrology, seen the fact that after this and during Pentecost he predicted a very bleak cold, through which the wine and other soft fruits would suffer great damage in the growth - both here and elsewhere, and which noticably would weaken and take away our hopes for a fruitful year. Before his departure he told me about many virtues and characteristics of herbs, stones and several animals, not only those which can be found with other writers (which hardly can be memorized by anyone anyway), but higher and more secret ones, so that it seems as if Matthiotus³⁹ did not wrongly say that there is nothing that cannot be accomplished by herbs, if one would only understand well their true working and power. Moreover he informs and teaches me about several admittedly simple and despised, but extraordinary remedies⁴⁰ against the epilepsy⁴¹, ailments of the

³⁹ Petrus Andrea Matthiotus (1501-1577) published in 1571 the ‘Compendium de plantis omnibus’, etc., etc., (Compendium of all plants). In 1586 this work was translated by Ioachim Camerarius (1534-1598), into the ‘Kreutterbuch desz hochgelehrten unnd weit-berühmten Herrn D. Petri Andreae Matthioli’.

⁴⁰ “sonderliche specifica remedia”.

⁴¹ “schwere Noth”.

eye, toothache, fever, tuberculosis⁴² and dropsy, kidney and gallstones, paralysis and other such illnesses, several of which (of which I could only remember a few) tested in the work have thus been established. For although some I am not unfamiliar with, I have granted this one a certainty, and the other one much the earlier belief. He seems to be well acquainted with the chemical preparations. Now and then he hands out several amusing and nice demonstrations⁴³, for instance how one may build a fire on a sheaf of straw or something else and that this does not suffer damage (of which one assumes that the gypsies perform this by forbidden arts). And also, how one may expell the mice⁴⁴ from the house with a whip; how one may gather fishes with great quantities from far places, so that one can grab them with the hands; how to shoot with precision and always strike. It also indicates by what means (which in itself is already unchristian and unbelievable, not to speak that it is brought about by the activity of the power of a humble herb by nature, as he says, whereas not long ago in the leaves of the laurel, and the skins of seals and eagles a power to resist the thunder had been observed) the weather, the hail and the thunderstorm can be expelled. He apparently speaks about the white snakes and hidden treasures, and constantly indicates that he bears good knowledge regarding these locations and how they can be obtained and reached.

Those which he could not well endure and tolerate, he drove against their will through a smoke (by laying several small roots on burning coal) - yet to which those offered no resistance at all

⁴² "Schwind- unnd Wassersucht".

⁴³ "stücklein".

⁴⁴ Michael Maier refers to it, as follows: "And also that by igniting certain herbs and with the horsewhip he has expelled the mice from his room. They have also indicated how straw, that aptly was shot from a carbine, remained untouched by the fire and more such things." 'Silentium Post Clamores' (The Silence after the Clamor), Ch. XVI, 1617.

- outside the room, which in my presence he successfully tried numerous times.

And it may well be believed, that it is not impossible to do for those who are excellently versed in the physiognomy and signature of the natural things, as well as in the characteristics and the special temperament of all humans, including that which actually is recognized by everybody and known as antipathetic, repulsive. That which had occurred last night in a far and remote little town he told so elaborately, as if he had been present at it and had seen it with his eyes. In short, the secretiveness of the whole of nature was open to him, and nothing could be presented to him in such a manner that he did not know how to perform it, no matter how high and heavy it was. But although he wilfully and gladly unveiled everything, he at the same time demonstrated that the time had not yet arrived that we would become acquainted with much of it. He

**hatte fassen vnd behalten können. Es revet
mich zwar schmerzlich das solche vornehme
sachen von ihm vorbracht / also vorgebens in
der Lufft haben verschwinden sollen. Dann**

could not stand someone wanting to interrupt him or asking him something, and when someone asked him something, he did not answer anything relevant all the same. But that which fancied him he brought to the fore. And he addressed the matter so orderly, skilfully and astutely, without any support, that he seemed to have the part of the best orator, which in fact he actually was. Hence that no less than others I was highly amazed about his eloquence. About what he told I do not believe that neither Simonides nor anybody else who was very famous for his memory and had such a competent recollection, could have been able to grasp and remember it. I dismally regard though, that such principle matters, brought to the fore by him, have had to vanish in the air ineffectively. For although I gladly would have noted the most important things in my

notebook, he did not want to allow such, but with certainty said that if we would note everything that he said, we nonetheless would not understand anything of it without his will, for we would either not be able to read everything that we had scribbled down, or not be able to understand. This is very much and almost wizardry (for he has not been a ghost or phantom), that he can thus rule after his will in the mind of others. However he may easily be excused for such an ill suspicion, regarding this and other things that in our opinion he has stated, if we take into account that we must or cannot know and judge everything through our intellect and ability, as the Brotherhood R.C. as far as we know had been accused of great imperfection, and adversely has promised the powerful and lasting principles of many wonderful arts. However, now that the afternoon had approached he did not want to be delayed in any way, but has gone away at once at twelve noon. For except pretending that even that same day he had to present himself in a rough forest to collect several simplicia (which he could have performed very quickly though), he was accustomed to stay no longer than two nights in a row at the same location, in order not to be recognized. Hence that finally he changes clothes daily. Also he has travelled through Wetzlar some nine times before, but up to now has been recognized by no-one. When I, to enjoy his conversation so much the more, wanted to bind and accompany him to the city gate, he has not failed at all - with the promise that he would return to me soon, as I would then understand and grasp everything better - to send me away, and he also mentioned a certain time and hour on which I should expect him. That he did not keep this however, he may have his special reasons for that. And this I have wanted to tell about his history, as much as I could remember, most part of which I have seen present with my eyes and have heard with my ears. And if I should describe all this to its value, it would take no small effort and end up much farther. Now I do not doubt in the least that among you some can be found who, just as I, will judge this

person more honest and better. And you should know very well that there will be no lack of those (as judging is free to anybody) who would rather consider him a magician and black artist and regard him as such. As far as I am concerned, I can affirm truthfully that I have not noticed anything of the kind in him, but will not defend him too firmly and resolutely, lest I should evoke discontent with some restless heads, or even might be chastised and accused of a somewhat lighter⁴⁵ audacity by those who otherwise are peaceful and temperate.⁴⁶ Because as every wise man not unjustly reminds us, one should not say that one knows someone well and satisfactorily, unless earlier one has eaten a bowl of salt with him.⁴⁷ Thus it will also fit me to postpone my judgement in this and give a more modest opinion about him, good or bad, with whom I have hardly associated for two hours.

Therefore let those conclude about this in a more sustained and riper fashion, who from a longer association with him have more and better knowledge. But, as one says, one can easily recognize the bird by its singing. Be it as it may, I admit⁴⁸ that he has been an impostor, quack, fortune teller, magician, yes, and in sheep's clothing, internally and in the skin, a rogue and travelling wolf. Yet I do not regret that I have seen him and have come to speaking with him. Yes, I much more regret that I have not been able to remember and again bring back into memory all the commendable and costly things that formerly he told me (of which there were more than anyone could have thought that they could be produced in such a short period of time). Because just like the emperor Vespasianus did not spurn the gold that alledgedly he had had brought to the fore from the urine tax, and had not let it stench him, thus all profit is pleasant to someone. It should rather be nice and lovely to us that,

⁴⁵ “leuchterer”. Translation uncertain.

⁴⁶ “sitzsamern”. Translation uncertain. Literally: ‘seated ones’.

⁴⁷ Statement of Aristoteles.

⁴⁸ “Ich lasse zu”.

through it, our mind and knowledge increase and are accumulated. As in this moment however I do not in the least mistrust this man or suspect something bad, I might be forced to do just that, should I be convinced in the future that the Brotherhood of the Rose Cross justly would be accused of public untruth, deceit and vanity, regarding whose reliability the present historians repeatedly enlighten me in no small manner. And regardless of this it is better known and public - than all too much might be denied or questioned by some dodger or wiseacre -, that many more wondrous and secret treasures are hidden⁴⁹ in nature (not to mention other arts) than up to now have been discovered by the general physicists and been brought to light. Multa, teste Luertio, legit sacro involucro Natura.⁵⁰

Nature in hidden garment,
Has entangled much secretiveness.

Why should we doubt that these in the future can be brought up and into the light through excellent and highly gifted minds, as from the depths (in which the truth lies hidden, as thought Democritus)? And Aratus long ago has written: “Omnia nondum e Jove mortales didicimus, verum adhuc multa occulta sunt, quorum aliqua cum libuerit, etiam in posterum dabit: Genus enim hominum aperte juvat.” This means:

The highest God yet does not want,
That human understanding reaches the goal,
And nature heralds all treasures:
For many things are yet hidden,
Which He, when it is to his liking,
Will reveal to us for the good.
For nodbody doubts,
That everyday it loves and assists us.

⁴⁹ “verboden”. Obvious printing error.

⁵⁰ ‘According to Luertius nature covers much in a holy casing’. Possibly is meant: Diogenes Luertius.

Thus also in our time several people have been appreciated by God in such a manner, that they can see in the hidden things of nature with sharper and more sensible eyes. Those certainly must not be considered to be blessed and very prudent investigators who can experience, fathom and investigate all hidden things, but it must also be believed, that they can perform and complete many wonderful works, which also seem to be supernatural. As such it must very well be wished and hoped, that many will be able to find the Fraternity R.C.

Thus on everybody rests the obligation, and it will fit him, to implement and prove the general well-being as well as possible, and with all diligence to exert himself and to work to this end.

E N D



To the reborn and by the holy spirit renewed Brothers R.C.
peace in joy, blessing and bliss, by the one who was, is, and will
come.

P.P.P.

Admittedly we previously have issued (o, thou most important lights of the world) individually a special writing and answer to you in open print, but - as formerly we lacked the true ointment with which the worthy ones must be anointed - we have not unjustly been very scorned by you, on the basis of the requirements in your revelations⁵¹. Meanwhile however we have - as we have exerted and tortured ourselves with a continuous deep contemplating to conceive and find manner and ways through which we might become more worthy and competent for your elected company - adopted day and night with the highest fervour the advice of your Confessio to read and study the Holy Scripture. As however we have not asked the true teacher and leader, i.e. the Holy Spirit, for advice in this, we have then not been able to experience any fruit from the dead letters. Until finally through a special provision and arrangement of God it has happened, that certain books of a theological man - that not only taught that there is the one tree of death in us, namely of the knowledge of good and evil, this means the old Adam; but also the other one of life, this means Christ - have come into our hands, through which wholesome doctrine, just like a lovely, fresh rain, our thirsty and yearning souls have become sprinkled, moistened and refreshed. No few things from both your Fama and Confessio - and the writing of your Julianus de Campis, together with the consent of the most acute God- and worldly-wise man Theophrastus⁵² - which before were very obscure and enigmatic, have become crystal clear and known. What must we say? Through it we are as put

⁵¹ Here the ‘Fama Fraternitatis’ and the ‘Confessio Fraternitatis’ will be meant.

⁵² Read: ‘Paracelsus’.

outside ourselves and have taken for granted that we have been stimulated and attracted by the Father of the Light Himself; therefore with bitter tears and passionate sighing have regretted the committed crime of our previous life; and that the world and our own flesh after the rebirth and renewal have become angrily cursed and, sincerely full of desire, have been filled by the Holy Spirit. But because we have well weighed the weakness and inability of our mind and our powers, we have after thorough consideration unanimously decided to desire and to seek your assistance with our answer.

Because, now that we through the Open letter of Julianus de Campis⁵³ have to a good extent been informed that Daniels school at Susa has presented and learned the true fundament and the right roots of the prophetic prophecy, we cannot and want not completely doubt that certain infallible rules - through the abiding of which we may come nearer to God - are hidden with you. And because you are for that purpose impelled and assembled by God the almighty, to plant and perpetuate both knowledge regarding His Son as regarding nature in posterity everywhere - in order that you well apply the talent yielded to you by the Father of Light, and with that gain a lot, and in order that you share your cordial gifts with those who are not acquired and excluded by God -, we have regarding your benevolent will towards us a quite certain and confidential

⁵³ What is meant is the ‘Sendbrief oder Bericht an alle Welche von der neuen Brüderschafft desz Ordens vom Rosenkreutz genannt, etwas gelesen, oder von andern per modum discursus der sachen beschaffenheit vernommen’ (Open letter or message to all who have read something of the new Fraternity, named the Order of the Rose Cross, or have learned by others by means of relationship about the state of affairs of the matter), 1615. De Campis says in the work mentioned (p. 13), that this Daniel can not have imparted the gift of the prophecy on his students, because this gift comes from God. However, he alledgedly had read from documents and, through this, had brought students nearer to God.

certitude. Especially as we cherish desire nor thirst for your gold and silver (of which we think that we have well perceived its creation and way, out of matter⁵⁴ from the origin of nature), nor covet the highest medicine of the world⁵⁵ (that can be prepared from it), as we are impelled by the spirit of God; exclusively strife after and long for the completeness; and therefore are prepared and willing to train ourselves in work and studies that are good and pleasant to God, and renounce and hate all winding, intentional and presumptuous appearance and life. In short, we desire nothing but obtaining knowledge from you, as well as from your hidden and mystical wisdom of God - this is to say, the highest and most perfect, both regarding Gods divine being and will and the divine secret, and the works, the prophecy and the true apostolic spirit, through the Father, Son and mediator, and the Holy Spirit, who stimulates the heavenly ones and also will stimulate and move us, yes, has already started to tenderly move them. Now you might want to say, that such is not in your ability and power. This we recognize ourselves, and it is not hidden for us that all this only depends on God (who grants and informs everybody what, when and how much he wants). However you will not deny, that your fondly remembered Father⁵⁶ and his successor have bequeathed and issued and recommended certain rules, guidelines and ways to approach God. We certainly think that we see and understand something, but such as well happens very obscurely and as through a fence. When your doctrine and tuition will be added to this however, we shall leave and avoid ourselves without hesitation, and reach the hand to Gods works (in submissive humility and humble submissiveness), and do and exercise everything that you will order and dictate us to a christian life advantageously and preferably. Therefore, should you let our request take place, we very much solemnly promise you, though

⁵⁴ “generationis materi”.

⁵⁵ Read: ‘the Stone of the Wise, or the universal medicine’.

⁵⁶ Read: ‘Christian Rosencreutz’.

to God as the angel door and key of the whole undertaking be eternal gratitude and honour, for only He should have the only and threefold praise and cordiality, from now to in eternity, amen.

Threefold Seal⁵⁷

Hermannus Bildtz

May the key be in the possesion of the author.⁵⁸



⁵⁷ “Sigillum Triunitorum”. ‘Triunitorum’. Translation uncertain. Possibly double dutch.

⁵⁸ “Clavis sit penes autoris”. ‘Autor’ is not Latin but old-French.